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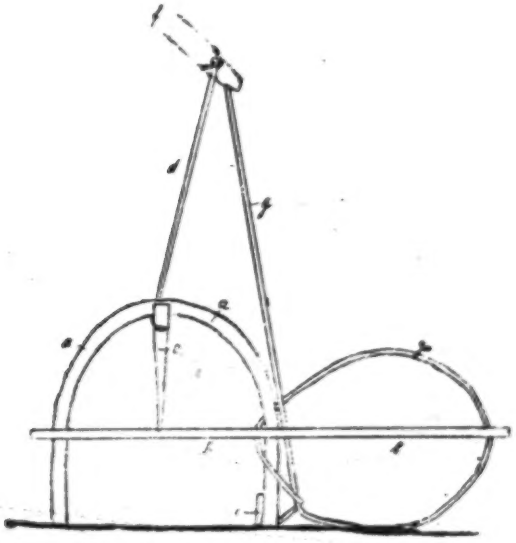

Fig. 79. Gressor Trap, ewuas.

(b) Tree draw trap

The most frequently used trap for smaller birds is the tree draw trap, nkpwă̱s (nkpwă̱s = an imitation of the sound of a trap slamming shut or of the hand seizing the prey), Figure 80. It is set up in trees, and hence the trap spring (a) is tied to a twig (x). A novelty here is the fact that what is usually the free end of the vice, the extension (as we have called it), is clamped inside the fork of a holding pin (i) (ntɛ̱be-osū III, from a tebe = to stand, osū = before; thus, projection). Another innovation is the arrangement of the noose which is made from two ropes of the stalks of the Sarcophrynium velutinum K. Sch. (okialkui; stalk = ndɛ́nan). The two ropes are tied together at one end and fastened to a twig which takes the place of the draw stick (f); then a string (h) is slung around the branch (x) and tied loosely to the noose (g) (in y) so that it can be moved along it. The ends of the sling are now laid around the extension of the vice; the bait is tied on it at z, and the trap is ready. The bird that sits down on the vice at z

462 favorite activities. This explains their skill in sewing, patching,
463 and so forth, which the European discovers to his joy in his Black servants.

(a) Thread and sewing.

283 The simplest material for fiber work is thread (klĕs IV, ndĕ's,
824 IV) from the climbing Aracea Rhecophyllum mirabile N.E. Brown (klĕs IV, ndĕ's IV). The threads are obtained by cutting off the aerial roots and drawing out the fiber bundles which are extremely durable and frequently quite long. /Fig. 160 appears here in the original text./ They are used for sewing, for children's fishing rods (ngăk), and, secondarily, as binding material for combs made of strips of raffia leafstalks and neck bands made of bands of rattan palm (or Marantacea strips).

Fig. 160. Bobbin with String.

The raw leaf fibers of the pineapple are also used to sew pieces of bark cloth together, etc.

(b) Ropes and knotting.

283 Plant fibers are used more frequently in the form of strings (Fig. 160) than as thread. Just like the shoemaker's thread in Europe, the strings are twisted together by rolling them with the flat of the hand on the upper thigh. The plants used for this purpose are pineapple, plantain, raffia, Gaertnera, and Triumfetta.

From the pineapple, the fiber bundles of the leaves are used; its strings are quite durable -- but not in water, and therefore fishing lines cannot be made from them -- and fairly fine, so they are especially suitable as strings for beads. A charming effect is created by the shoulder bags tied with them (mfŏk I), into which are put all kinds of little personal belongings, medicines, and so forth. These bags are taken along on journeys, chiefly by men.

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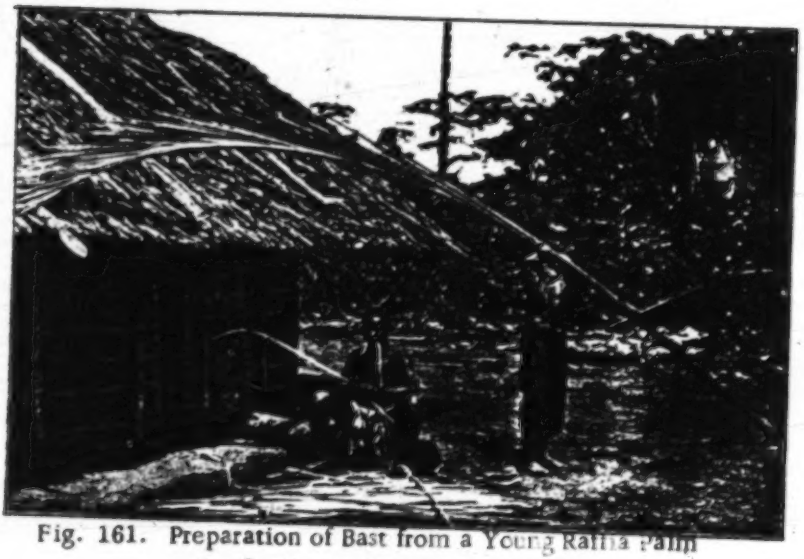

Fig. 161. Preparation of Bast from a Young Raffia Palm Leaf, Nkolentángan, Spanish Guinea.

Very attractive white fibers (ndĕ[s]-ekŏ̀n) are obtained from plantain trees by cutting down the trunk, removing the leaves and outer sheaths, and /210/ /Fig. 161 appears here in the original text/ drawing the fiber bundles out of the inner leaf sheaths. The fibers are braided into strings which are thin but not very durable and hence little used.

The bast of the leaves from the raffia palm is worked into ropes (Fig. 161). A very young, still closed leaf (because of its pointed shape, the natives use ntŏ́n, "horn," in its name, ntŏ́[ń] ndzuga, that is, a young, horn-like raffia leaf) is cut off and thrown on the ground so that the pinnae are loosened and can easily be torn off. The folded laminae of the pinnae are yellowish, with green only at the bent edges which in the case of a closed leaf are the only part visible from the outside. The latter are not used and are torn off. Then a lamina is pulled off from the top to just above the bottom; at this point it is bent inwards, turned up, and while the fold is held in place, it is torn away underneath. Now its lower end is folded against the vein of the leaf so that the bast layer -- which is the only usable part and which grows

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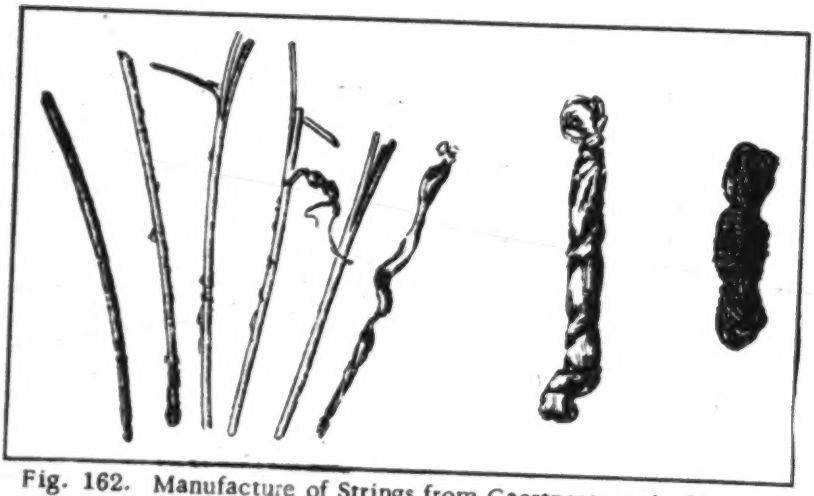

Fig. 162. Manufacture of Strings from Gaertnera paniculata.

together with the epidermis -- of the upper surface is loosened from the mesophyll; then the lamina is pulled off. The bast is left to dry, and after it has been hastily twisted or turned into regular strings, it is used for various purposes (for sewing bark cloth, stringing pearls, and so forth).

The most durable ropes (Fig. 162) are made from the bast of the Rubiacea Gaertnera paniculata Benth. (esō'mō Fang, ešūgme Ntum, ngūn Ntum, Bulu. The shoots /211/ /Fig. 162 appears here in the original text/ of this tree are cut off, and their bark is shaved off by means of a strip of raffia stalk (ngū,n). Then a section at one end is quartered lengthwise, and the shoots are dried for a day. The upper four tips are then bent, which releases the bast layer from the wood, and it is now pulled off in four strips. The layer consists of a fine soft web of fibers which can be processed without further ado. The product is a brownish-colored rope which because of its strength is used for angling lines, game and fish nets, crossbow strings, and stringing decorative cowrie shells. [824]

Triumfetta cordifolia Guill. et Perr. (var. tomentosa.), okūn, is a shrub-like growth which sometimes grows taller than a man. It is readily recognizable by its dark-green leaves, which have a shimmering silvery-white and softly haired underside, and its yellowish blossom panicles. Although not equally common everywhere, it occurs in open [824]

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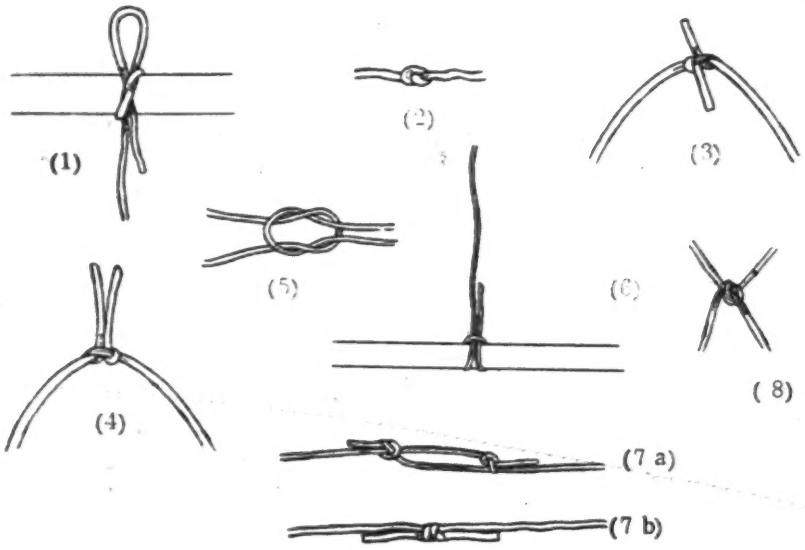

Fig. 163. Pangwe Knots.

283 places in the vicinity of villages and in areas where formerly there were villages. The ready accessibility of this plant has the consequence that its bast is used more frequently for ropes than that of other plants. In order to obtain the bast, the stalk is cut off at the height of one meter, and four incisions are made in it at the upper end. The outer layers are pulled off the wood, and only then is the bark separated from the bast layer. Finally, the bast layer is relieved of its cells by being pulled under the edge of a knife firmly pressed against it (in so doing the Negro sits on the ground and uses one heel as a support). The bast obtained in this way is dried and worked into ropes which are used in the same manner as the Gaertnera ropes. /212/

284 /Fig. 163 appears here in the original text./ As a note in conjunction with Figure 163, we shall list the names and uses of the knots found in the Pangwe region.

Drawing 1: solufumo, "contracted"; sofumo from a šulăn = to dissolve, fūm = into nothing. Since pulling at the long end the knot is immediately untied, it is used in the

284

house to hang up things that one frequently needs, as well as for neck bands.

Drawing 2: atšiṅ e lǫ̌dǫ̌tǭ from atšiṅ = knot, lǫ̌dǫ̌tǭ = firm, strong. The knot is attached -- as among us -- to the end of a thread to prevent it from pulling out (as, for example, in baskets) or to prevent beads from sliding off a string.

Drawing 3: atšiṅ e mbiǎṅ from mbiǎṅ = holding rope, used for climbing trees, for tying together two ropes, especially for the holding ropes.

Drawing 4: atšiṅ e zǒṅ (zǒṅ = firm, strong?), used in the same way as the previous one, as well as for neck and forehead bands that are to be used for a longer period of time.

Drawing 5: dzīī[s]-avǭ't; dzīs = eye, avǭ't = fixed net. These knots are used for fixed nets and hammocks. Drawing 5 shows the knot loosely tied.

Drawing 6: atšiṅ e nkpwǎs (nkpwǎs = tree draw trap for birds), used for bird traps, fish weirs, and probably also for other purposes.

Drawing 7: nia atšiṅ = correct, true knot. Drawing 7a, loosely tied; Drawing 7b, drawn tight.

Drawing 8: mvūkūlu (mvūs = back, kū[l] = turtle; thus, turtle's back), used only to tie net meshes. /213/

(c) Bands and braids.

283

In contrast to ropemaking which combines twisted plant fibers into strings, braiding combines strips of fibers lying next to each other, which I call bands. They come arranged this way in nature, in leaves, bark, bast, or wood, which are cut into strips. /Fig. 164 appears here in the original text./

(1) Pigtails of bast.

One takes two bast strips, folds one double and places the second between the folds so that the upper half remains outside and can later serve as a fastening. This provides three braiding

283 elements of the same kind, and these are braided together into a pigtail (helmet caps and helmet hairdos; see also device of the Mwele for hanging pots, Fig. 164). /Fig. 165 appears here in the original text./

(2) Carrying bands and braided mats.

[482] The carrying bands are braided from Triumfetta bast strips (two under, two over). The braided mats are made from leaf strips of the screw pine Pandanus (awŭ́ba, kŭbuga; contracted form, akŭ́ă) which intertwine like a chessboard. Mats are found only in the [285 459] southern border region and are probably imported. There is a boat-like satchel for the novices of the Jaunde moon cult (see Section 11 /Ed., this section in Vol. II is not translated/), which is braided like the mats and made of the same material.

(3) Drying boards and boxes.

283 285 416 The floors of the drying boards are made by braiding raffia stalk strips (four under, three over). The bottoms and parts of the side walls of the boxes are made from braided palm bands (three under, three over). /214/

(4) Storage baskets.

285 251 415 The storage basket (angūn Jaunde, angunda Mwele) is a transitional form between the box and the basket insofar as its basic material is raffia pith boards (Fig. 165) placed next to each other and held together by stalk strips of Sarcophrynium tied around them. The storage baskets are used in the house for storing food-stuffs, such as groundnuts, ears of corn, and so forth.

(5) Baskets.

285 415 Basketwork is done either with one material or with a combination of two different materials. The former is the case with the following.

285 415 strands are placed like hooks around its outside edge, and they are fastened to it with Triumfetta bast or a string.

Depending on their size, the basketwork plates have various names. The small ones are called fá III Fang (a, b), the somewhat larger ones ovǒk, the ordinary large ones dzǎ̀d, niǎ dzǎ̀d = real, true basketwork plates (c).

Concerning their use, see page 137.

(8) Belts (bab IV).

283 These are braided from a number of superimposed strips of Ancistrophyllum (nkāne) interwoven with bush rope Oncocalamus (see "Dress and Ornaments," page 166).

3. Woodworking.

322 517 532 Despite the considerable importance accorded to it in the Pangwe household, wood carving has remained on a comparatively low level of development and bears no comparison with the achievements of other primitive peoples, such as the Melanesians. Its forms display a certain sober utilitarianism, a stiffness and uniformity from which all movement and playfulness are excluded. Only rarely does it rise to the level of representational sculpture. Representations of whole human beings are to be found primarily in the ancestral figures, rarely on chiefs' sticks; heads, moreover, are to be seen only on the posts of meeting houses (seen only in one case), on bench posts in the meeting house, in the memory game, and in the masks used for the moon cult (Sso).

322 The number of objects made of wood is very large, as will be apparent from the list that follows:

1. Digging sticks
2. Shovels
3. Hoe and axe handles
4. Posts for the meeting house
5. Bench posts for the meeting house

752 278 find their way into the bodies of fighting companions, are removed by incision. The sap of Landolphia ochracea K. Sch. (avūm) is then trickled over the wounds, and they are rubbed with oil containing leaves of Chasalia afzelii (Hi.) K. Sch., Rubiaceae (dzi a ndzik III), or they are washed out with water containing ground leaves of Sarcocephalus sambucinus (K. Sch.) C. W. (alūmă).

[579] In the case of cut wounds, which occur quite often either during the frequent scuffles with bush knives or as a result of carelessness while clearing the jungle, the wound is covered with the leaves of Cissus vogelii Hook f. (mbŏmōnezăm I) mixed with snake water, or the sap from the twigs of Pterocarpus soyauxii Taub (myō′ IV Fang) is dripped into the wounds, or they are covered with bark scraped from Amphimas tessmannii Harms (edzi) or the rind of the roots of the Menispermacea Jatrorrhiza strigosa Miers (ndzi'kengūi I, IV). In the treatment of wounds the following are also used: a Sterculiacea (okūn e zŏk) (leaves ground in water); Combretum mucronatum Thom. et Schum. (otūgĕlĕ III) (leaves ground in the same manner); Coinochlamys schweinfurthii Gilg., Loganiacea (otūgĕlĕ-etŏk); and Adenia staudtii Harms (edŏdō ndzik III); furthermore, Phaseolus lunatus L. (okŏ'kŭno III), the ground leaves put in a leaf bag, and the latter pressed out over the wound; finally, Trichoscypha (olĕne amyūt), pieces of whose bark are boiled and then decanted lukewarm onto the wound; likewise Eurypetalum tessmannii Harms (andzitsin).

In the case of burns, ground leaves of Combretum lawsonianum Engl. et D. (tŏntŏnebŏ III) and Combretum latialatum Engl. (nsŏsŏ'k I) are applied to the wounds with some water.

About a dozen medicines are known for sprains (mbū'ge) and fractures. In the case of the former, the treatment consists of heating a bundle of the medicinal plant over the fire and then pressing it to the painful areas. Fractures are put into splints with [283] firmly tied raffia leafstalk strips.

For tumors (etūt) the bark of the Euphorbiacea Cyclostemon tessmannianus Pax (betūte elĭ′ III) is used. The tree itself has excrescences on its bark; the latter is removed from the tree, dried, and charred. Then incisions are made into the tumor, and the ashes

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

bread-winners and some are strong and muscular, while many more are weak and worn out from ceaseless toil.

The Fang make good carriers, and will do a splendid day's journey even in the wet season with bad forest trails, if not overloaded. A carrier's load should never exceed 25 kilogrammes; and 20 would pay better on a long journey. The first day out with a caravan the men usually drag along slowly, until their loads settle well down in the *kingi* and fit their backs. The *kingi* is a very ingenious contrivance for carrying a load in; it is usually made from a forest vine with a plaited head strap. To hurry carriers the first day is a bad mistake; poorly adjusted loads chafe and cause sore backs, and before night the whole caravan is tired out and sulky. It is a wise traveller in Africa as elsewhere who knows how to save his men.

A very noticeable fact among the Fang is the scarcity of old men. I attribute this largely to the ravages of syphilis; the same terrible disease that has done so much towards the degeneration of numerous coast tribes, and which is already playing fearful havoc among the Fang. Indolent, untrustworthy and warlike, they are nevertheless a most companionable people. The slightest piece of drollery or a joke immediately causes laughter. It has been my privilege to visit many foreign lands including China, Japan and Korea, yet never in my life have I met such an absolutely good-natured, fun-loving people as the Fang.

The men are not fond of work. They frequently ask me for something to do to "earn a cloth." If I tell them to cut fence poles or good clean bark in the forest, they decline. A male Fang's idea of work is to sit in the *Abeng* (= palaver house) and make fish lines by rolling pineapple fibre along the upper portion of his thigh, or to manufacture *Abi* (roof thatch). At these occupations he can converse with all comers, hear the news and take his part in talking a palaver. They are a revengeful people and will keep up a palaver over a woman for many years. If they do not succeed in shooting a man during a palaver they do not hesitate to fire at and kill a woman, while captives held as hostages are often treated with great cruelty.

The women regard virtue very lightly. Before marriage a girl can do nearly as she pleases. It is absolutely safe to state that it would be almost impossible to find a maiden in a Fang village over sixteen years of age. Adultery is common, and one of the chief causes of "women palavers." Women rank first in value as goods for trade, next in value are goats, then guns and cloth. The greed for goods has a strong hold on the people. They learn quickly but have very little originality. They have no obscene rites. Their habits are very dirty; they will wash in a small pool of water and, while bathing, fill the gourds or imported jugs with the water in which they are washing and use it for domestic purposes. In many other ways they are absolutely filthy, and descend to the level of brute creation. They are not over-burdened with modesty, both sexes frequently bathe together in a perfectly nude condition. A male Fang passes a large percentage of his time in